

HOSPITALS NEED AID

Why Congressional Appropriation Is Necessary.

DETAILED STATEMENT GIVEN

Treasurer Brice, of the Emergency Hospital, Calls Statements Published by Board of Charities Unfair—Cannot Be Called "Private Institutions"—Scope of Work.

Editor The Washington Herald:

In the local press of January 5 there was published some of the recommendations made to the Commissioners of the District by the Board of Charities in their annual report for 1908.

In those recommendations, as published, a reference is made to the annual appropriations heretofore made by the Congress in aid of incorporated charitable institutions which are performing the work of caring for the sick and wounded of the indigent classes, which are the wards of the District, and for whom the government has not heretofore provided suitable buildings or hospitals.

In referring to such appropriations heretofore made, the Board of Charities makes the remarkable statement that they "measured not by the usefulness or need of the institutions benefited, but by their influence or persuasion," and again that "the other evil referred to has relation to private institutions aided by Congressional appropriation."

A casual observer, reading these recommendations and not acquainted with the extent and character of the services performed by the institutions referred to, might naturally infer, from the line of argument and the language adopted by the Board of Charities, that the aid extended to them was made upon false representations, and was ill advised and wasteful.

These statements by the Board of Charities, as published, are not only unjust and unfair, but are untrue, in so far as they induce the public to believe that the aid so extended is an evil, and not a blessing, to the maligned and indigent wards of the District.

Calls Them Untrue.

They are also untrue in that they make a sweeping reflection upon the managers of the institutions who have to ask for Congressional aid, by saying that the aid sought to be obtained was measured by "influence and persuasion," and not by the real needs of the several institutions.

Speaking for the Central Dispensary and Emergency Hospital, corner fifteenth street and Ohio avenue, with which I have the honor of being associated, I beg leave to say that its board of directors, both male and female, and its staff of medical practitioners are composed of the most reputable and leading citizens of the District, who have no personal ends to serve, and who give their constant service gratis.

To refer to our hospital and others of like character as "private institutions" is also misleading to the public, who might infer that some profit is derived from their maintenance; whereas our institution is maintained at a continuous and growing deficit, and but for the very generous donations and bequests of our friends, we should have been obliged to close the doors of our hospital, notwithstanding the aid we get from the Congress on behalf of the indigent poor.

In order to give some idea of the extent and cost of the work, I beg leave to submit the following brief statement, showing the cost for a period of twenty-one months from March 1, 1907, to December 1, 1908:

STATEMENT.	
Total fees private patients and donations (not including special hospital charges).....	\$18,322.53
Total amount paid by Board of Charities under contract for indigent patients.....	17,567.60
Total receipts.....	\$35,890.13
Total expenses same period.....	45,799.96
Deficit.....	\$9,909.83
Against this deficit we had cash balance March 1, 1907.....	\$3,966.50
Set proceeds of \$500,000 mortgage.....	5,000.00
Then, J. Mayer agency.....	11,938.75
Leaving cash balance December 1, 1908.....	\$2,069.00
As we have to repay the mortgage of.....	6,000.00
The net deficit is.....	\$3,930.99

Schedule of Fees.

The schedule of fees allowed by the Board of Charities (the best we could obtain) is as follows:

Ambulance runs, each (not more than the cost), \$1.00	
Emergency cases, including operations, each.....	65
Bedding for indigent patients, each.....	20
Prescriptions.....	30
Bedding when patient is discharged.....	1.00
Physical examinations and diagnosis for juvenile Court, each.....	1.00
Board and lodging in free wards, per diem.....	1.25

If a wounded patient is brought to the hospital, operated on, and sent to the wards, the Board of Charities will not even allow the emergency charge of 65 cents to be added to the per diem charge of \$1.25, though the case may require numerous surgical supplies, and, possibly, anesthetics, which are expensive.

It has been shown by comparison with other hospitals throughout the country that the average cost of maintaining a patient in the wards is \$2.25 per diem, and we get only \$1.25.

Some idea of the extent of our work may be had when I say that for the fiscal year 1907-1908, the hospital treated 12,786 new cases and 12,736 revisits. In 1908 we treated, for surgical cases, not less than 31,880 yards of gauze, most of which is one yard wide, which, if rolled off, would make a strip more than eighteen miles long.

In making this statement to the public, I merely wish to give our citizens some idea of the extent and character of the work being done by the Emergency Hospital (and other institutions of a like character), and afford them an opportunity of judging for themselves whether a liberal appropriation from the Congress is "an evil" or a blessing to our indigent poor, and whether, in view of the cost of the services performed, the aid extended is "measured by the need and usefulness of the institutions benefited, or by influence or persuasion."

ARTHUR T. BRICE,
Treasurer Central Dispensary and Emergency Hospital.

Church and State.

Editor The Washington Herald:

In "The Man of Sorrows," is this:

Unrecorded history is always received with doubt, for the writer may be mistaken or prejudiced.

Elbert Hubbard expressed truth in those few words wrought forcibly to my mind the other day while reading a let-

ter, in The Washington Herald, by William B. Meany, M. D., captioned, "Church and State," part of which is as follows:

The foundation of Anglo-Saxon civil and religious freedom dates from the time (A. D. 1215) when the Magna Charta was subscribed, an instrument whose very origin and promulgation belongs to the then Catholic Archbishop of Canterbury, Stephen Langton, and Pope Boniface VIII. Here, then, was an instrument wrung from King John—for by that Charta resistance to the royal power was legitimized—which gave liberty to the people, a democracy that has endured to this day.

Dr. Meany credits the "origin and promulgation" of Magna Charta to Catholic Archbishop Stephen Langton and Pope Boniface VIII, and asserts "it gave liberty to the people, a democracy that has endured to this day."

Stephen Langton did help to extort the Charta from the Tyrant John. That is corroborated history, and Dr. Meany is right. But Dr. Meany's other assertion that to Pope Boniface VIII is due the origin and promulgation of Magna Charta is uncorroborated history. The true history is that Pope Innocent III, promptly issued a bull declaring Magna Charta null and void and restraining King John from giving it effect. Another thing, Dr. Meany failed to state that the then Pope Innocent III suspended Stephen Langton from his office and drove him into exile for the part he took in the origin of Magna Charta. We ask, then, why did the Pope do this? The answer is in the fact, perhaps, that the great Magna Charta contained an offensive pronouncement to Rome in this: "The Church of England shall be free." The Pope was against religious freedom, hence his bull. Whatever of religious and civil liberty the Anglo-Saxon people got by Magna Charta, and have retained, is of a God-like thing—a thing singularly peculiar to the broad, liberty-loving Teuton and Anglo-Saxon races, and institutions battling for freedom in jealous preservation against encroachment of church or state, in wide contrast with the narrow spirit of the Latin-Roman world in general, in subversion of freedom in the absolutism of mixed government of church and state. Dr. Meany asks:

"Does not union of church and state from the time of the Reformation exist to the present day in England and all the non-Catholic nations of Continental Europe?"

Admit that union of church and state has existed in England and non-Roman Catholic nations of Europe since the Reformation; but with what degree of liberality to the nonconformists in the broad contrast with the absolutism of the Roman Catholic nations from the beginning to the Reformation, and since the Reformation more particularly exemplified in Innocent X's bull, in the intolerant Queen Mary of England, Philip of Spain, and Louis XIV of France, carried even into our own shores after the French drove the flower of their nation into the New World wilderness in a colony in Florida soon set upon by the Spaniards who, landing on St. Augustine's day, in religious custom named their colony town St. Augustine, and sanctified it by the massacre of the French Huguenots for conscience sake—the spirit of which was in highest degree and greater menace to the success of our forefathers in planting their colony in Virginia than were the horrors of the sea in their four months' trip in frail barks from England to Jamestown.

Again Dr. Meany asks:

"What about the Catholics of France and Italy? For both of these strictly Catholic nations have separation of church and state."

Why, then, attempt to make the union of church and state chargeable to Catholics?

Has Dr. Meany so soon forgotten that only within the last two years France has attained separation of church and state, for which the Pope and the Roman Catholic hierarchy anathematized her as atheistic and apostate? Has Dr. Meany forgotten that the American Roman Catholics, in the glamour of distance, lending enchantment, loudly proclaimed allegiance to the Pope, held vast mass meetings in the cities of the nation devising ways and means to boycott the French nation in their struggle for separation of church and state—the Knights of Columbus, the "right arm" of the "best in the Catholic Church" in great array and boast of "1,500,000 strong" in sympathy and support?

It is idle to talk of the origin of our liberties for credit of race or institution. We have liberty, and the thing is to keep it. It was given us in fraternal oneness, and in fraternal oneness, we should preserve it, ever remembering that "eternal vigilance is the price of liberty."

ANDREW JORDAN GREEN.

Jan. 10, 1909.

Christian Science Defended.

Editor The Washington Herald:

Please allow me space to reply to Mr. Anderson Woods in his "open letter to Christian Scientists" in the issue of Sunday, January 2. We thank Mr. Woods for his kind words about Christian Science, which he later qualifies, however, and he can be assured that whatever habits and he can be assured that whatever habits

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VIEWS OF PEOPLE ON MANY TOPICS

WHAT DO YOU THINK ABOUT IT?

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